

The Gospel Messenger.

"It was needful to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

"I will take no man's liberty of judging from him; neither shall any man take mine from me."

Chillingworth.

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SERMON NO. XVIII.

ON THE DEATH OF MISS BOWEN.

Extract from a Sermon, preached at St. Michael's Church, Nov. 5, 1826, by the Rev. Dr. DALCHO, Assistant Minister of that Church, on the death of Miss JANE WILSON BOWEN, eldest daughter of the Right Rev. Dr. Bowen, Bishop of the Pro. Ep. Church in So. Ca. The subject of the sermon was, the religious education of children.*

THESE reflections, my brethren, naturally bring to our mind, some instances of mortality, which have recently occurred in our city; and particularly *one*, which *we* have more immediately to deplore. How inscrutable, my brethren, are the ways of Providence! Yet religion teaches us that they are the result of infinite wisdom, goodness, and justice, though incomprehensible to our finite minds. When the high behest of heaven is given, neither youth, nor beauty, nor piety, nor usefulness, combined, can secure a victim from the grave. The rich and the poor; the young and the old; the happy and the miserable, are alike torn from every thing they hold dear upon earth, or which they desire here to enjoy, and are hurried into the world unknown. Alas! my brethren, the subject of our present reflections, too well illustrates these remarks. We mourn not for *one*, borne down with misery and poverty, who welcomed the monarch of the tomb as the harbinger of peace: We mourn not for *one*, who has gone down "to the grave in a full age, like as a shock of corn cometh in, in his season:" But we mourn for *one*, whose early removal from life has left a melancholy void in the domestic circle, and in the community which her manners were so well fitted to adorn. We mourn for *one*, who, to a well cultivated mind, and amiable disposition, added all the graces of the christian character. We mourn that such an one has been torn from the bosom of her parents, and the embraces of her friends, and has, unexpectedly, passed into other scenes, to render an account to God, of the deeds done in the body, "whether they be good or evil."

Nurtured in the school of religion and virtue, her devotional feelings were early, and strongly formed, by the pious care of her parents, and became the great, and increasing, source of her enjoyment through life. Having been a pupil in our Sunday School, she, at a fit age, became a teacher, and zealously endeavoured to win souls to Christ, by imparting to her pupils the sweet influences of the religion of the Saviour; and by instilling into their tender minds, the "beauty of holiness," and the irresistible force of divine truth. She knew

* In preparing this extract for the press, a few alterations have been made.

the value of time; she knew how much was to be done for eternity; and she lived as if she was soon to die. As it was reasonable to expect in a pious family, where good example was never wanting, her religious duties were not only never omitted, but were always attended with peculiar zeal and delight. She felt their benign influence over her own heart and character, and she blessed God for every opportunity she enjoyed, of worshipping her Maker in his sanctuary, and of offering up her daily devotions at the family altar. She delighted in works of christian benevolence, and shone in all the charities of domestic life. Her whole life was one continued preparation for eternity. She daily endeavoured to grow in grace, through the use of those means, which God, in mercy, has left with his church. And although her days were chequered with frequent indisposition, which enfeebled her constitution, yet, it produced no other effect upon her mind, than to increase the ardour of her religious feelings, and her desire for religious exercises. Warm in her affections, and steady in her friendships, she was beloved and respected by a wide circle of acquaintance. Endeared to her fond parents by her christian meekness, and exemplary obedience, and to her relatives and companions, by the sweetness of her disposition, and winning manners, she passed her days in happiness, piety, and peace. But these things were soon to cease, and years and days of mortal bliss were to be to her no more. She was seized with a fever, of such an insidious character, that her delicate constitution was undermined, and her strength prostrated, before any serious danger was apprehended. Human effort was vain. The science of her physicians was unavailing. The tears and prayers of her friends could not arrest the progress of the disease. Although sinking, every moment, into the arms of death, yet the same placid countenance, the same sweetness of disposition, and equanimity of mind, which so much won upon the affection of her friends, did not forsake her. She was at peace with herself, and all the world. She was supported by divine grace in the parting scene of life; and therefore felt assured that she had nothing to fear beyond the grave. She "knew that her Redeemer liveth," and, therefore, she could say with the Psalmist, "though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me." She saw his triumphant cross through the gloom of the grave; she heard his animating voice exclaiming: "Death is swallowed up in victory. Fear not, my beloved disciple, I have overcome the world, and where I am, there shall you be also." She saw with the eye of faith, the Angelic host watching around her bed, to place her disembodied spirit in the arms of her Saviour. She heard an angel proclaim that, to her, "there should be time no longer." The last breath lingered for a moment on her pale lips, and then was lost for ever. Her "spirit returned to God who gave it;" and—she ceased to be mortal. "As the cloud is consumed and vanisheth away; so they that go down to the grave shall come up no more;" until "the voice of the Archangel and the trump of God," shall call them to the judgment of the great day.

My brethren: What consolation can the revered parents of this excellent young lady, draw from such an awful visitation? Can they find it in the mournful fact, that as death is the common lot of our race, their amiable daughter was as subject to his influence as others? No. Can they find it in their kind attentions to fit her, by the elegance of her accomplishments, and the suavity of her manners, to shine in the walks of polished life? No. They find it in

the full assurance that for her "to die was gain;" and that they will meet her again "at the resurrection of the just." They find it in the delightful reflection, that they had fitted her to shine in the spiritual world, before the throne of God: They find it in the pious principles and feelings which their early religious instruction, and unremitting care, had instilled into her heart and mind; in the faith which she had publicly professed in her Redeemer; in the acknowledgment of her entire dependance upon him for eternal salvation; a constant desire to serve him, and an uniform endeavour to walk in his Ordinances blameless; in her calm, christian resignation to the will of God, in the dying scene—these things, my brethren, assuage the keenest anguish of parental bosoms, and give a reasonable, scriptural, assurance, that she, whose early removal we now deplore, is enjoying with "the saints in light," the presence of her Saviour and her God.

And what is there, my brethren, to prevent other bereaved and afflicted parents from enjoying the same consolations? Nothing. Were parents, themselves, religious; were they deeply solicitous for the christian instruction of their children, there would be more, many more, happy youth, both in time and in eternity, than, I much fear, there are now. The obligation of giving them religious instruction, is imperative, and rests, with an awful responsibility, upon parents. In most instances, religious principles, habits and feelings, may be readily induced in the youthful mind. The case before us is evidence of the important fact. May its bright example never be forgot.

My young friends; allow me, before I conclude, to address to you a few remarks. It is the earnest wish of my heart, that you may be saved. It is my daily prayer to God, that your Ministers may not be called upon to bear witness against you, at the judgment seat of Christ. We pray that we may not be called upon to say, that we have day after day, "declared unto you the whole counsel of God," but you would not hear; that the blandishments of pleasure, and the delusions of sin, had so captivated your heart and affections, that your Redeemer was forgotten amidst the turmoil of the world; and all the glories of the kingdom of heaven you deemed as nothing in comparison with sensual enjoyment. Remember, my beloved young friends, the words of Holy Writ: "I love them that love me; and those that seek me early shall find me." With what parental tenderness and affection are you called, and invited, by the Almighty, to go to him, that he might make you happy. If you love God he will love you, and if he loves you, who is there that can harm you either in this world, or in the next? What was it that lessened, or removed, the terrors of the bed of death, to our dear, departed young friend? It was the love of her Saviour, whom she had early been taught to know, to serve, and to adore. It was the Spirit of Grace which gave her strength equal to the conflict, and opened her eyes upon celestial things. If death had surprised her, unprepared, she would have been without these consolations. But she "was wise, she understood this, she considered her latter end;" and we therefore see how sweet a death a penitent christian can die.

We must, however, likewise consider the reverse of God's invitation; that he will not love you, if you do not love him; and if he loves you not, you will be left a prey to the temptations of the world, the strong delusions of sin, and the suggestions of the evil spirit.

Suppose, my young friends, that in the midst of some fond, some vain, some fashionable amusement, you should be suddenly called into the presence of God; could you lay your hands upon your hearts and say, that you conscientiously believe you are prepared for so awful a change? And if no preparations have been made for eternity, and you descend into an early grave, with all your follies, and frailties, and sins, unrepented of, what will be the condition of your souls at the judgment seat of Christ? If all your anxiety has been to please yourselves, and to gain the love and applause of the world, without once thinking upon what God has done for you, and what you owe him for his goodness, do you believe that he will love you? Do you believe that he will bless you, and make you happy, for neglecting his worship, and disobeying his laws? When he says to you, "My son, give me thine heart," will he love you for giving it to the world? No, no. What then would be your condition at the judgment of the great day? You could not call upon your Saviour for mercy, for him you had neglected, if not rejected, on earth, and him you refused to obey. Whom, then, would you call upon for protection against "the wrath of the Lamb?" Would it be upon the companions of your iniquity? Alas! they will be under the same condemnation. Would it be upon the world which you had loved, and for which you will be abandoned? Alas! the world will then be no more. What then could you do to obtain mercy? Alas! nothing. You will be irretrievably lost. "Seek," then, "the Lord while he may be found; call upon him while he is near," and he will hear you, and bless you, and save you. Think not, my young friends, that the evil day is yet far from you, that years in abundance are yet in store for you; and that when you are more advanced in age, and are too old to serve, and to enjoy, the world, then you will call upon the Lord! Has God revealed to you that you will, indeed, live to be old? Alas! you "know not what a day may bring forth." To-morrow, nay even "this night, your soul may be required of you." Remember, my young friends, that on our last communion day, the dear young lady whose loss we now deplore, knelt at that sacred altar, as some of you will do to-day, and partook of the memorials of the dying love of her Lord. She then, probably, thought as little as you do now, that before another communion day came round, she would be in another world. She little thought, that she was marked by the insatiate destroyer, as the next victim in this congregation. And what greater security have you, that the same fate does not await some of you, and that her condition will not soon be yours? She, then, was like you; enjoying her usual health, and spirits, and anticipating the sweets of life for a length of years. But where, and what is she now! Her body tenant of death's dark domain; a companion of corruption and worms! And you, one day, will be like her. Pause, then, my young friends, in your career of thoughtlessness, and sin; look upon the mazes of dissipation "with fear and trembling;" and reflect upon what your condition may probably be in the sight of a pure and a holy God, before the evil day befalls you. While health yet mantles upon your cheek, give your best faculties to the service of your Lord. You have now no worldly cares to distract your attention, or to estrange you from your God. Walk in his commandments blameless, and do nothing that may be the cause of bitter anguish to your soul when you come to die. Let every action of your life be performed as if you saw that God was present. Live as if you expected soon to die, and then you will not be afraid to meet the king of ter-

rors when he calls you away from the things of this world. Place all your hopes of pardon and peace, upon the merits and intercession of our ever blessed and ever adorable Redeemer, and then, when you are called to your great account, you will pass through the dark "valley of the shadow of death," with full assurance of rising from the grave, at the dawning of a brighter, and never ending day.

TO THE EDITORS OF THE GOSPEL MESSENGER.

THE following Essay was delivered by one of the Students, at the late Commencement of Charleston College, and is now sent for publication in the Gospel Messenger.

ALPHA.

ON EDUCATION.

In the history of our ancestors, there is nothing more remarkable than their solicitude on the subject of Education. Scarcely had they provided for the sustenance, and safety of life, when they turned their attention to the means of cultivating and fortifying the Mind. Their views were not bounded, by the circle of their *immediate* descendants. They did what they could, that their remote posterity should be distinguished, by their intellectual and moral acquirements. From the colleges which they founded, came the Men who stated the wrongs of America, with a pathos, which gained for her the sympathy of Europe. The same men declared the rights of our common nature, with a power which has shaken to its centre the citadel of despotism. Yes, Harvard! yes, William and Mary! you rocked the cradle of independence: you nurtured the devoted friends, and most successful advocates of freedom.

Our leading Men have ever recognised the inseparable connexion of the public prosperity and the diffusion of knowledge. To this purpose, more than thirty thousand dollars were bequeathed by the father of our country; and greatly is the value of the bequest enhanced by the fact, that it was the whole pecuniary return for his unequalled revolutionary services. After refusing several offerings of gratitude, he consented to receive a single one, on the express condition, that he should be permitted to consign it to public uses. And what public use did *he* designate as pre-eminent? The Education of Youth.

In his farewell address to his countrymen, our Washington has superadded to the weight of his example, this sage counsel: "Promote as an object of primary importance, institutions for the general diffusion of knowledge: in proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."

To what object were the last, nearly twenty years of the patriot-life of the venerated Jefferson, almost exclusively devoted? To rear an Institution, which should develope the mental resources of his Country; and yield an harvest, more noble than that of Cincinnatus, not the fruits of the Earth, but the fruits of the understanding. The Central College is a moral monument to his fame more stable than the everlasting hills by which it is environed.

Schools and Colleges are rising up throughout both Americas, and the most enlightened men are diligently employed in searching out improvements

to be introduced into these institutions, or they are directing their operations in the capacity of Trustees or Teachers. How congenial to minds of the first order, replete with learning, are such occupations! Where can honor and Philanthropy, and Patriotism, and it may be added, self gratification, reap a richer harvest, than in the field of education?

————— “Delightful Task!
To pour the fresh instruction o'er the Mind,
To breathe th' enlivening spirit, and to fix
The generous purpose in the glowing breast.”

We welcome a new era in Charleston. It is embellished by the zeal of Medical Science. It is honored by that act of the Municipal Authority, which has recognised the cause of knowledge, as the cause of the people.—The favourable circumstances which exist here, for the cultivation of the Sciences, Letters and the Arts, are no longer to be neglected.

Henceforth, Poverty is not to be an impediment to intellectual improvement. Native genius is not to be denied the same opportunities and incitements, which are bountifully spread before it, in all the cities of our liberal and happy Country. Our fellow citizens, who are parents, may now have the gratification of contemplating the intellectual growth of their sons; and the sons, while they are pursuing their education, at a critical period of life, may have the privilege of being shielded from temptation under the wings of parental affection. In such considerations as these; in the increased respectability, moral health and political eminence of our city; and in the patriotic attachment strengthened in the youthful bosom by the scenes of its education, the patrons of this College will feel that they are remunerated a thousand fold.

Fellow Students: in a few years, we shall enter on the pursuits of Manhood; but our affections will never depart from this Institution. Its Alumni will be its devoted friends, and should heaven smile upon their fortunes, its munificent patrons.

May time, as it adds to its character and renown, enable us, when we would breathe a wish for its welfare, to say

“*Salve Magna Paren.*”

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TO THE EDITORS OF THE GOSPEL MESSENGER.

I HAVE abridged for the Gospel Messenger, some remarks on the passage in the Lord's Prayer, “Give us this day our daily bread,” from the pen of a learned and eminently pious divine of the Protestant Episcopal Church. According to our author, the passage must be considered in a spiritual, and not in a carnal sense. This meaning, however, is not generally received by translators and critics. From the peculiarity of the word *epiousion*, it may be implied, that something more was meant by the Evangelist than mere bodily sustenance. But as food is as necessary for the nourishment of the body, as divine grace is for that of the soul, we ought to have both in view, when we offer up this petition in our daily prayers.

F. F.

ON A PASSAGE IN THE LORD'S PRAYER.

THE Greek epithet, *Epiousios*, to *Bread* in the Lord's Prayer, translated "daily," is a word peculiar to the Evangelists; and *never* found, as *Origen* observes, either in Greek authors, or in colloquial language. The meaning of it is not yet fixed to the entire satisfaction of men who are best able to judge of points like these; but, whatever may be its meaning, it most undoubtedly does not signify "daily." How came we then to say, "give us this day our *daily* bread?" An old translator, not knowing how to render the word *Epiousios*, inserted at a venture the epithet *daily*; and subsequent translators, equally ignorant, continued to use the same word, under the sanction of the first mistake; our Bible and Liturgy retained the error, for the same reason, and the prayer is to-day repeated by *millions* in a sense never intended by the Divine Author.

Jerom translated the epithet *Epiousios*, "supersubstantial, and superessential," instead of "daily." And "when we pray for *artos epiousios*, (translated *daily* bread,) we pray for that bread which he declares himself to be, when he says in St. John, "I am the living Bread which came down from Heaven."

Athanasius says: "He has taught us in this prayer to ask in the present life, for the *Epiousion* Bread; that is, for the *future* bread, the *Bread of Heaven*, the Bread which is to be our food in a future state, the *first-fruits*, a *foretaste* of which we have in the present life, by sacramentally partaking of the flesh of our Lord.

Bishop *Pearce*, says, "The sense given to the word *Epiousios* by *Athanasius* and *Jerom* seems to be the more probable, because *no other part of this prayer has any relation to a bodily want*; and this sense of the word comes most naturally after the other petitions."

Ambrosius says: The Bread is the *supersubstantial* Bread, not that Bread which passes into the body, but the Bread of Eternal Life, which supports the existence of our souls, and is therefore called in the Greek *Epiousios*.

Damascenus says: that the body of Christ, which is received in the sacrament, enters (*ei steen Ousian*) into the very nature and essence of our souls. It is therefore called *Epiousios*.

Cyril of Alexandria asserts, "that by *Artos Epiousios*, translated 'daily bread,' is to be understood CHRIST, the Spiritual Bread; because we are commanded by Christ himself to *pray* for nothing *carnal*, but for every thing divine and *spiritual*."

Germanus says: "The Bread, called in the Lord's Prayer *Epiousios*, is CHRIST, (*Ooon kai pro oon kai menoos eis aioonas*,) who is existence itself; who existed before the world, and will exist for ever."

Theophylact says: "(To sooma tou CHRISTOU artos estin *Epiousios*.) The Body of Christ is the *Artos Epiousios*, the daily Bread in the Lord's Prayer."

Tertullian observes, that, "Though we pray, saying, 'Give us this day our daily bread,' yet this ought to be spiritually understood; because Christ is our Bread. By asking daily bread, we ask for continuance in Christ, and *never* (no not for a day) to be separated from his mystical body."

Augustine, in his Letters to *Proba*, observes nearly the same things: and they *all* found their opinion on our Saviour's denominating himself *BREAD*,

John vi; so that if bread in that chapter has a reference to the Eucharist, then *bread* in this prayer, I should think, must undoubtedly have the same reference.

I shall now translate this part of the petition thus: *Give us this day the Bread of Life*; or, Give us this day the *Bread* necessary to our *spiritual* existence. In *general*, therefore, it may be observed, that the bread prayed for in the Lord's Prayer, is the bread which Christ speaks of, when he says, "*I am the Bread of Life;*" and signifies that *divine influence* on the soul of man, that *aliment from heaven* which *feeds* and sustains the *christian life*. In *particular*, the *Bread* prayed for in the Lord's Prayer, refers to that *bread* which was afterwards to be eaten, till our Lord's second coming, by the faithful at the *Eucharistical Feast*, or *Feast on the Sacrifice of Christ*; that *Bread* which was to constitute the *food* or *nourishment* of the soul in the *Sacrament of the Lord's Supper*; namely, the *Holy Spirit's influence*, or *divine Grace*.

It is wonderful that the word *bread* in the Lord's Prayer, has been so generally understood to signify *common* food. It would be quite as reasonable to understand the next, or fifth clause, of *debts* literally, as meaning debts of *money*, (*aes alienum*,) as the fourth clause, of *bread*, (*victus*,) food or victuals. But all seem to have agreed in rendering *opheileemata* (debts in the greek) *trespasses and sins*; that is, debts to God and not to man. If *Epiousios* were properly translated *daily*, in St. Luke, where the prayer is differently worded, the petition would run thus: "Give us daily our daily bread," which would be a tautology; but "Give us from day to day that heavenly bread, which is necessary to sustain and the spiritual life bestowed as the peculiar privilege of Christ's religion," is a petition which elevates the mind with sublime devotion; and of a piece with the whole form of supplication.

This spiritual food, there is no doubt, is given to them that ask it with faith and true penitence, *every day*. "If ye," says our Saviour, "being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" And he himself has taught us to ask our Father, our *Heavenly* Father, for the Holy Spirit in the form prescribed, under the figurative appellation of *Bread*. But it is to be believed that larger portions of grace are bestowed by a rite of his own institution, when *worthily* performed, than by prayer alone.—*Knox on the Lord's Supper*, pp. 151—187. Ed. Lond. 1808.

DISPLAY.

Extracted from a late English publication entitled "Is this Religion?"

ABOUT a fortnight after the funeral of William Temple, the family were all assembled to morning prayers. Mr. Temple had opened the Bible, and began to read, when the door slowly opened, and a young and pleasing looking girl entered the room. She laid her finger on her lip, when Mr. Temple lifted up his head and looked on her, and timidly stealing towards the side of the apartment where Charlotte Temple was sitting, she smiled, and sat beside her, taking the hand of her friend as she did so; and clasping it affectionately within her own. When the devotions of the morning were finished, the

young lady turned to Mrs. Temple, and said, "I am come a self-invited guest, and I hope you can receive me, my dear ma'm. I have taken the opportunity (as they are all gone to a public breakfast) of enjoying the society of dear Charlotte."

"We are very glad to see you at any time, my dear Miss Neville," replied Mrs. Temple.

But Augustine remarked, that there was not the same eager delight in the manner of any of the Temple family towards her, as there was in that of Miss Neville towards them.

"You look very well, my dear Sophia," said Charlotte; "I heard you had been ill."

"Not exactly ill," she replied, sitting down near Mr. Temple as she spoke, and turning to him, "but my health and spirits have been much affected by some little differences which have occurred among us. I find my situation at times very unpleasant."

"I am really sorry to hear you say so," replied Mr. Temple; "you seem to me to be placed in circumstances where no uncommon degree of discretion is needed."

Miss Neville scarcely heeded this remark, but continued, "My father was very angry with me, because last Lord's day I happened to say, Mr. Butler did not preach the gospel, and that I could not hear him any longer. I had agreed with Miss Palmer to accompany her to meeting in the evening; and my mother (who had desired me not to go) met me, as I was stealing quietly up the back stairs to my room. I happened to be nearly wet through, for a heavy rain was falling as I walked home. My disobedience was reported to my father, and his anger against me was very violent indeed. It is a hard thing to find foes in one's own household—to meet with persecution from my own family; but it is no doubt good for me to be thus afflicted; we know that the reproach of Christ has not yet ceased."

Miss Neville said this with the air of a martyr, turning her eyes alternately towards Mr. and Mrs. Temple, and Charlotte, as if to ask a tender sympathy from them. There was, however, no expression of sympathy in Mr. Temple's countenance, as he replied in a quiet and very serious manner, "The reproach of Christ is not to be so lightly spoken of. I am sorry to say that many persons are too ready to bring almost a just persecution upon themselves by their own unguarded and injudicious conduct; and having done so, they find it much easier to take shelter under what they call 'suffering for the cross of Christ,' than to use their common sense, and examine into their conduct, and its motives, and confess the blame which attaches to themselves. My dear young lady," he continued, looking kindly upon her, "I wish to be your friend. I fear for you, for I think you are in danger."

"But why!—how! my dear sir?" and she leaned her arm on the table, and stretched forward her neck, much embarrassed, the colour deepening in her cheek as she spoke.

"It has been said," he replied, "that it is dangerous to put up a sail without taking sufficient ballast into the vessel. Are you not putting up the sail of a high profession, and forgetting that the ballast of a humble spirit, and a charity which never faileth, is absolutely necessary? It is to little purpose that we discover what is correct in Christian knowledge, if that knowledge is not accompanied by Christian practice. Your parents are persons well ac-

quainted with the world. You are, doubtless, not the first young enthusiast they have heard of; and I would have you beware, lest, instead of inducing them to adopt your sentiments, you are the unwilling means of strengthening their prejudices against genuine and vital religion."

"But are we not told to expect that the parent shall rise against the child, and the brother against the sister? Surely the words of our Saviour will be realized?"

"They often have been," he replied; "nor will they ever cease to be, but not so often, nor in the same degree, in a nation of professed Christians, as among the converted few in a heathen country. I have often imagined with what an assurance of comfort those passages of scripture may be read by some young and feeble Indian, the only Christian in her family! How sweetly they must teach her to look upon the bitter persecutions she endures from the dearest persons of her own household, as her appointed lot. I do not say that such persecution has ceased here among us. Yet, in such a case as yours, an ardent and inexperienced spirit is often most in fault."

"Then, sir, I suppose" said Miss Neville, with a slight tone of impatience, "I suppose you would have me conform to all their worldly and sinful practices, in obedience to my parents, who are, I am grieved to say so, dead, quite dead, as to any spiritual life? You would have me disown our holy faith, and Jesus the mediator of the new covenant. That sweet hymn, which your daughter Charlotte first put into my hands, has taught me, I trust, my duty better:

"Ashamed of Jesus! Can it be?"

And so she would have gone on, when Charlotte interrupted her, fixing on her a look of mild reproach.

"My dear Miss Neville, you strangely mistake my father's words. A little thought would convince you that you have given to them a sense very different from that which they were intended to convey. You know, that no words of his were ever spoken to bid us compromise in any way our belief in our blessed Lord. He would have us all come out from among the worldly and the wicked, and be separate; but he would have us also remember, that as the root of a tree is hidden in the earth, so should it be with our *Christian faith*; and as the stem and the branches of the tree are not hidden, but flourish, and blossom, and bear fruit abundantly in the face of day, so should it be with our *Christian practice*. A man would never remove the earth, and uncover the root, to prove its existence, and to show from whence the tree received its life and support. He would point to the fruitful branches and say, 'They could not be seen thus if their root was dead.'

"Charlotte, you are a good advocate to your father," said the kind parson; "and before we quit this subject, let me tell Miss Neville of an instance which came under my own observation, in which a young girl conducted herself so admirably, when placed in a situation very similar to her own, that her behaviour had a blessed effect upon her parents, and their whole household. She was a young and remarkably timid girl; but though born and bred in a very worldly family, she became by some means or other, so deeply impressed with the truth of the christian religion, that she determined, with the grace of God, to live a holy and Christian life; and not to swerve from her duty for any fear, or for any praise of man. I remember, as when they were spoken, her father's words to me, after he had also become a serious and convinced christian. 'I can

now mark my child's first growth in religion,' he said, 'from the improving influence it had on her heart and disposition. I often wondered what could make the dear unboastful girl so sweetly submissive to her mother and myself; so gentle and forbearing towards her brothers and sisters; so ready to forgive every one who had offended her; so simply strict in speaking and acting the truth; so uniformly cheerful; such a real comforter in affliction; so wise in the advice she gave; so sound in her judgment. The distinguishing grace of her character was humility, an absence of all self-conceit and display; and this was to me the more astonishing. At last the secret was made known to me. She ventured to decline obeying me in some request, which I now should feel it sinful to make. I insisted on obedience; but neither threats nor entreaties could move her. In a transport of rage, I commanded her to confess what could induce her to disobey me—to break the commandment to obey her father and mother. She threw herself at my feet,' he continued, 'and with a face bathed in tears, and clasped, but trembling hands raised towards me, she said: In this command, my father *your will* is not the *will* of our *heavenly* father; and, therefore I cannot obey it. Were my obedience to be given, I should indeed break the fifth commandment of our Lord God, which is not written *obey thy father and mother*, but *honour thy father and mother*. The obedience which a child would pay to the sinful command of an earthly father, would be to *dishonour* that parent.' The father had the good sense and the candour to respect the principles of so meek yet firm a child; and those who loved the virtues of the young girl, gradually began to inquire into the motives, the principles from which they sprung. Thus were her secret prayers heard, and her unboasting piety blessed; and they who loved religion first for her sake soon loved it for its own: like the youthful Daniel, she was brought by God into favour, and tender love with all who knew her.'

Mr. Temple ceased speaking. Every one present sat in silence; and Miss Neville appeared to think deeply over his words. At last she turned to him, and said: "I am a poor deluded creature, and your words have brought before me many startling truths. Dear, dear sir, I can never repay you. But will you continue to advise me? Will you become my kind and faithful guide?"

"I would fain to do more than this," he replied, and his words and his smile displayed the gentlest affection; "I will pray, without ceasing, that you may be blessed with* that wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

The above conversation had taken place during breakfast, or Augustine would probably have quitted the room. He saw also by Miss Neville's manner when she began to speak, that she did not seek any private discussion.—She belonged to a class that love to bring forward their difficulties; and would rather make a display before strangers than make no display at all. She was not, certainly, aware that display was the great motive which actuated her; but how common is a deep delusion on such subjects in such a character!—*Theol. Rep.*

* James ch. 3, v. 17.

FOR THE GOSPEL MESSANGER.

EXCELLENCE OF THE LITURGY.

THE following anecdote is taken from Fuller's Church History. It illustrates the excellence of that invaluable volume, the Book of Common Prayer, which, the more it is examined, the more it will be found sufficient for all the purposes of Public Worship, and private devotion.

F.

Some complained of the Liturgy to Lord Burleigh, Treasurer to Queen Elizabeth; when he demanded of them, whether they desired the taking away thereof. They answered no; but only the amendment of what was offensive therein. He required them to make a better, such as they would have settled in the stead thereof.

Whereupon, the first Classis or Presbytery, framed a new one, somewhat according to the form of Geneva. The second Classis disliking it, altered it in six hundred particulars. The third quarrelled at these alterations, and resolved on a new model. The fourth Classis dissented from the former. Thus, because they could not agree among themselves, that wise statesman put them off for the present, until they should present him a pattern with a perfect consent.

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FROM THE CHRISTIAN REGISTER.

A SUNDAY WITH MY FRIEND.

HAVING purposed to make a journey of considerable length, which, for a lover of home, is a great undertaking, I thought it a favourable opportunity to renew my acquaintance with my old schoolmate Cornelius Benson. At school and college we were familiar friends; but it was now twenty years since we had met. Our fortunes in life had cast us far from each other, and the circles in which we moved never crossed. I had heard occasionally of his progress in life, and knew that he had been fortunate in his calling, was possessed of a comfortable property, had the respect and confidence of his neighbours and friends. Indeed, we had never ceased to take an interest in each other's welfare, and he had often invited me to pass a little time at his own house. I without hesitation availed myself of the opportunity; and as I must of necessity pass a Sunday away from home, I felt that it could not be done more pleasantly than in the family of a friend. Sunday is peculiarly a *home* day with me. The quiet of the day, and the quiet of the family seem to belong together. Domestic peace and religious peace are twins; and both the Sabbath and the fireside seem to have lost a main charm, when they are separated from one another. It was making a sacrifice of feeling to be absent from home on that day; but it was unavoidable; and where could the sacrifice be so light as in the family of an old friend?

It was just at the setting of the sun on Saturday evening that I reached my friend's dwelling, and received the hearty welcome of himself and his family. The fine manliness of countenance which had distinguished him in youth, was still to be remarked, a little affected by the passage of time and by the thoughtfulness which had settled upon it. His wife was neither beautiful nor otherwise, but had that serene and cheerful expression, which indicated hap-

piness around and peace within. Three children, the oldest of eleven years, had nothing prepossessing in their appearance, but their good manners and intelligent faces augured well of the government which had been exercised over them, and led me to expect from the first moment a well managed and happy family.

When the bustle of my arrival was over, I perceived that I was not to be treated in any degree as a stranger, nor to interfere with the usual domestic arrangements of the house. This is a genuine hospitality, not understood by many, which puts the visitor at his ease, and proves to him both that there is a system in the family, and that his presence is no burden. Instead of the laborious efforts to make me feel at home, and the pains-taking confusion, striving to enforce regulations, which are put in practice at no other time, every thing went on with a quiet order, which proved that order was habitual.—The youngest child was put to bed immediately after tea, the elders were placed at the table with their books for the morrow's lesson, and the mother sat by them industriously at work, and freely joined in the conversation between her husband and myself. It all spoke so much for the usual order of the house, and caused the first impression to be so favourable, that I could not help writing down these trifling appearances. Trivial circumstances are often decisive indications of habit and character to careful observers.

"When we are pleasantly employed time flies." The evening was passed before we had nearly exhausted the stock of old and pleasant recollections, which are such delightful topics to old friends after the separation of years;—and the clock struck nine. Mr. Benson spoke to his daughter, who brought to him the family Bible, and called in the domestics. The mother put by her work, and each member of the circle followed the master of the house as he reverently read from the sacred volume, and then in a serious and affectionate manner addressed the throne of grace.

There are few things which affect me more than such scenes as this—where the most interesting circle on the most interesting spot of earth, kneels at the mercy seat, with the father for the priest. I cannot contemplate the scene without emotion. I am amazed that any one who knows any thing of the power and peace of religion, can pass by a duty which is so singularly calculated to maintain its power and bestow its peace. And yet, alas, even with this feeling, I have sometimes neglected it myself.

I could not help expressing to my friend the satisfaction which I felt.—"Perhaps," said he, "you little expected to have found me in this habit; for though always religiously disposed, yet when you knew me I could not be called a religious man. This is one of the blessings which I obtained by my marriage. My wife urged it—I yielded to her wishes what I might never have granted to a sense of duty, and what, if I had not done at first, I might, like thousands, have neglected for that reason to do at all. I became interested in it—it affected me—and led me very gradually, but surely, to a religious and devout frame, which has become my chief happiness."

"It is the experience of many," said I, "and yet how many refrain from it, through a merely false shame in beginning."

"False shame," he replied, "has ruined more souls than unbelief."

But I do not mean to pursue our conversation, which led on from topic to topic, till the lateness of the hour warned us to retire.

Mr. Benson had informed me of the Sunday regulations of his house, and I was therefore not surprised to find the family risen and assembled at an early hour. It is a custom with many to indulge themselves with a later sleep on this day than usual, and I have not been inclined to censure it in those whose hardships during the week have been unremitting, and whose bodies need the kindly rest of the seventh day. But I have often wondered that religious people, who can plead no such excuse, and who know the value of religious exercises, should so frequently on the Sabbath morning squander hours on sleep, which on other mornings would have been devoted to active duties. Not so my friend. "If I can rise for gain," said he, "I can rise for devotion; and I wish my children to learn, that religion is a waking and a thinking happiness, not a drowsy and slothful one."

The same mode of thinking seemed to be carried consistently throughout the operations of the day. I have never seen a household which seemed to be better fitted to be a model, or where the Sabbath seemed at once to be so truly a delight, and so perfectly to answer the purposes of its institution.—The morning devotions, though longer than I have sometimes known them, yet were not made tedious. The master of the house interested his little audience by making remarks as he read, by asking questions of the children, and entering into conversation on the subject of the chapter. This saved it from being a merely formal service; and I have seldom known so evident and deep interest taken in the Scriptures, as was expressed in the attentive eyes and pleased countenances of the family group.

After the breakfast was over, Mr. Benson assigned the tasks for his children, who quietly sat down to their study; and to my surprise as well as gratification, Mrs. Benson also engaged herself with reading, which she interrupted only for the purpose of instructing the children until the bell rang for worship. I was charmed with the quietness of this hour, and wondered how it had been redeemed from the bustle and confusion by which it is marked by many families. But I found the secret a very simple one. It was the resolution to relieve the day from all labour not absolutely necessary, and to devote it to mental and religious improvement. In the first place then no time had been lost in bed, so as to shorten the morning and waste its hours in the hurry of preparation for church. In some families there is nothing but washing and changing clothes, and brushing coats and shoes, and perhaps even the last stitches to be put into some rent garment, or a button or a string to be replaced to make all "tidy." And then in the midst of these operations, which bear the aspect in the children's eyes of being the most important of the day, and which are just finished in time for church—the affairs of the kitchen are to be attended to, and the mistress must give directions for dinner, and see that the pudding is prepared and the sauces made ready. So that instead of quiet, it might seem a little bedlam, and but a miserable preparation is made for mingling in the worship of God's house.

This was managed better at my friend's. "All that relates to cleanliness and clothing," said Mrs. Benson, "is done the day before, and the children are dressed for the day on rising. So that the hour preceding service is without interruption, and neither our thoughts nor tempers are disturbed by unseasonable cares. This I consider an excellent habit for my children, as it teaches them to value the day for its true objects, and prevents them from thinking, as many do, that they go to church to show their clean clothes. It

redeems valuable time also, for their studies. The tasks of the day are thus learned the first thing, before their little minds have been distracted or wearied; and then the remainder of the day, pleasant books are put into their hands as a reward and encouragement, and thus much is done to form in them a taste for reading, and to make all their associations with religion delightful."

And you succeed in this? said I.

"Perfectly, thus far;" she replied, "I believe it is the happiest day in the week, to them. Nothing is suffered to irritate them, all occasions of annoyance are removed, and we study a variety in their occupations, which prevents any thing from becoming tedious."

"But there is still another advantage in this arrangement," said her husband. "It redeems time for our own improvement as well as for that of our children and domestics. This quiet interval in the cool of the morning is a golden opportunity. Many are the volumes which we have read together, which we never should have opened, if we had passed our Sabbath mornings as many of our neighbours do. Even my wife," continued he, "has thus been able to acquaint herself with books on divinity which few men have read."

I wish that this hint might be enforced upon the attention of our female friends. It happens with many ladies, that after they have families, they fancy they have no time for the further improvement of their minds. Their domestic cares are as much as they can attend to; and submitting to this as a sort of necessity, they lose what taste for books they once had, and dwindle down into very common place and ignorant women. Now there seems to me to be a great fault in this; and without enlarging at present, I will only say, that if they will follow Mrs. Benson's plan, and but redeem their Sunday mornings from waste, they would find it sufficient to keep alive their taste for profitable reading, at the same time that it would form, or at least help them to retain, their devotional taste. And how much might be gained, both to the relish and profit of the sanctuary, by the calm state of feeling and the prepared sobriety of spirit, with which they would then go up to the house of God—for want of which, the prayers, the music, and the exhortations of that place, are so often attended without interest or effect. *Church Reg.*



ON CULTIVATING THE CHRISTIAN TEMPER.

Of the graces which appear chiefly in private life, (says the Christian Observer,) I know not of any one which affects domestic happiness so closely as the tempers of the various members of a family. In this small circle, the tenderness and kindness and willingness to oblige, of each individual, acts as a fragrant balm of solace to all around. On the other hand, the petulant, the hasty, the irritable, embitter the lives of all who come within the range of their influence. In a happy household, there may be occasionally a glow of somewhat too ardent feeling, or a momentary chilling of tenderness, yet after all, the thermometer stands pretty generally at temperate, and the summer heat is soon regulated by genial showers. I would urge upon every christian, an impartial examination of his own heart, in reference to his habitual temper.

FROM BLACKWOOD'S EDINBURGH MAGAZINE.

A DIRGE.

WEEP not for her!—Oh she was far too fair,
 Too pure to dwell on this guilt-tainted earth!
 The sinless glory, and the golden air
 Of Zion, seem'd to claim her from her birth!
 A spirit wander'd from its native zone,
 Which, soon discovering, took her for its own;
 Weep not for her!

Weep not for her!—Her span was like the sky,
 Whose thousand stars shine beautiful and bright,
 Like flowers, that know not what it is to die;
 Like long-link'd shadeless months of polar light;
 Like Music floating o'er a waveless lake,
 While Echo answers from the flowery brake:
 Weep not for her!

Weep not for her!—She died in early youth,
 Ere hope had lost its rich, romantic hues;
 When human bosoms seem'd the home of truth,
 And earth still gleam'd with beauty's radiant dews,
 Her summer prime waned not to days that freeze;
 Her wine of life was run not to the lees:
 Weep not for her!

Weep not for her!—By fleet or slow decay,
 It never griev'd her bosom's core to mark
 The playmates of her childhood wane away;
 Her prospects wither; or her hopes grow dark;
 Translated by her God, with spirits shriven,
 She pass'd as 'twere in smiles from earth to Heaven:
 Weep not for her!

Weep not for her!—It was not hers to feel
 The miseries that corrode amassing years,
 'Gainst dreams of baffled bliss the heart to steel,
 To wander sad down Age's vale of tears,
 As whirl the wither'd leaves from Friendship's tree,
 And on earth's wintry wold alone to be;
 Weep not for her!

Weep not for her!—She is an angel now,
 And treads the sapphire floors of Paradise,
 All darkness wip'd from her resplendent brow,
 Sin, sorrow, suffering, banished from her eyes;
 Victorious over death, to her appear
 The vista'd joys of Heaven's eternal year;
 Weep not for her!

Weep not for her!—Her memory is the shrine
 Of pleasing thought, soft as the scent of flowers,
 Calm as on wildless eve the sun's decline,
 Sweet as the song of birds among the bowers;
 Rich as a rainbow with its hues of light,
 Pure as the moonshine of an autumn night:
 Weep not for her!

Weep not for her!—There is no cause for woe;
 But rather nerve the spirit, that it walk
 Unshrinking o'er the thorny paths below,
 And from earth's low defilement keep thee back:
 So, when a few fleet severing years have flown,
 She'll meet thee at Heaven's gate—and lead thee on!
 Weep not for her!

Miscellaneous Intelligence.

Convention of New-York.—The forty-first Convention of the Church in this Diocese, was held on the 17th and 18th of October last. We have been politely favoured by our valuable correspondent in New-York, with a copy of the Journal, so far as it was printed, which contains much interesting matter relating to the flourishing state of the Church in that Diocese. Seventy-five clerical members, and 102 lay members, representing forty-nine parishes, were present. Twenty-three clergymen, not members, attended the sittings. Twenty clerical members were absent. The Parochial Reports were not yet printed. From Bishop Hobart's Address we learn that there are 150 congregations; that he confirmed 1940 persons, in the year preceding; and that he travelled between three and four thousand miles in performing his Episcopal duties. We copy the following extracts from his Address, at the opening of the Convention:

"To detail minutely the incidents of these journeys, would be too great a trespass on your time and patience; and perhaps would not fall within the design of these addresses to you. Yet there is one incident which I think you will excuse me for mentioning. On my journey from Rochester home, I left the state of New-York, a few miles south of Owego, and entered the Beach woods of Pennsylvania, which cover the exceedingly wild and mountainous district through which runs the boundary that separates these two states. On my arrival at the village of Montrose in the evening, I was surprised with the information that Bishop White was at that moment preaching in the Court-House. I of course immediately hurried there—entered the room—and saw the venerable father of our Church in the midst of the flock who had crowded around him; and was struck with the clear and edifying words of truth from that voice whose benevolent tones had instructed and cheered my childhood more than forty years back. Little did I then think that I should hear them in what is still almost a wilderness, at a period when he who uttered them should have attained nearly the age of four score. The unexpected meeting under such circumstances was, I may say, truly delightful; and the interesting visit of the aged Bishop of Pennsylvania to this remote part of his Diocese, must be attended with highly salutary effects."

"My visitation afforded me the fullest evidence of the zeal and assiduity with which the clergy prepared the candidates for confirmation, and of the highly beneficial effects thus resulting. Almost all the congregations which I visited in the country are comparatively of recent origin; and in these the persons confirmed were generally more advanced in life than in our city congregations. They consisted principally of converts to the Church; of those who attached themselves to her from other denominations; and the enlightened seriousness with which I had every reason to believe they received this holy rite, gave evidence of the fidelity with which their pastors had prepared them for it.

"In several places too, I found strong evidence that the clergy can counteract the powerful course of religious fanaticism, and not only preserve any of their flocks from being led astray, but secure accessions, without any departure from the primitive principles and sober institutions of our Church. Increased public ministrations by the clergy, and pastoral instruction from

house to house, with prudent zeal and fidelity, explaining and enforcing the institutions of the Church, and showing their connexion with the great and distinguishing doctrines of the Gospel, and their tendency to excite a rational yet fervent devotion, will, through the divine blessing, prevent the members of the Church from wandering elsewhere in search of spiritual light and consolation; and will tend to satisfy others of that high excellence of her ordinances and liturgy, as the best security for sound doctrine, and for an enlightened and substantial piety. The increase of our Church by any other means, by relinquishing any of her principles or institutions, is not to be desired. Numerical strength might thus prove absolute weakness, by bringing within her pale those who will seek to change her character, and to accommodate her to other religious views, and other modes of worship. Our Church in this Diocese has hitherto increased by a faithful adherence to her principles. In new settlements, a few, in some cases scarcely more than one zealous Churchman, using the Liturgy for worship, and at last obtaining the aid of some Missionary, on Sunday, have often succeeded in establishing a respectable congregation, and in erecting a house for worship."

"I ought not to omit to notice my visit to the congregations of Indians at Oneida Castle. Their behaviour was, as usual, orderly and devout—several were confirmed—and the solemnities were rendered more interesting by the admission of Mr. Eleazar Williams, who is of Indian extraction, to Deacons' orders, and who goes with several of the Oneidas to Green-Bay, in the territory of Michigan, where there are other Indian tribes."

"As a means of diffusing religious knowledge, I need hardly insist on the importance of religious tracts; such as exhibit views of divine truth, in accordance with the sentiments of our Church, and explain her institutions, are particularly wanted in the new congregations. There is a Tract Society of our Church in this city, which has been exceedingly useful in this way, and I wish to call your attention to it. I hope the Society will take measures for making itself more known. One would think, that on the subject of diffusing religious knowledge by tracts, there would be no difference of opinion, or of measures among us. An union here with our christian brethren who differ from us, must inevitably, to say the least, endanger our religious system, either by circulating sentiments in dissonance with its distinctive principles, or by keeping them out of view in a general association of commanding influence, lead to the belief, common among ourselves, that they are of little importance. 'To teach the people committed to their cure and charge, to keep and observe the doctrine, the sacraments, and the discipline of Christ as the Lord hath commanded, and as the Church hath received the same,' is the solemn promise of our clergy; and surely in the important matter, therefore, of instruction by means of tracts, we ought not to be subject, directly or indirectly, to any supervision, or any control, extraneous from our own Church. The same observation applies to Sunday Schools. They are the seats of religious instruction, and in the high and important duty of instructing the young in religious truth, the Minister of our Church should be under the jurisdiction of his own Church alone, and should not be subject to influence, or supervision from any other quarter. I am confident, my brethren of the Clergy and of the Laity, that you value your Church for her doctrine, her sacraments, her ministry, and her worship, or you would not have assumed her Ministry, or continue in her communion. You must consider then the

extension of this Church as the best mode of extending the blessings of Christianity, and as your most sacred duty. To this extension, then, let us unitedly devote, as far as in our power, our time, our talents, our influence, our worldly substance, and our prayers. And above all, let us, through divine grace, adorn her doctrine by the purity and sanctity of our tempers, and our conduct, and by that lively faith in the great doctrines of salvation, through a divine Redeemer and Sanctifier, which, by the renovating power of the divine Spirit, will produce holiness of heart and life. Thus we shall save our own souls; and letting our light shine before men, lead them to glorify our common Father in heaven."

Special Convention of Pennsylvania. A special convention of the Church in this Diocese, was held on the 25th of October last, at the call of Bishop White, to consider the propriety of electing an Assistant Bishop. The advanced age of this venerable and excellent man, now in his 79th year, and the increasing duties of the Episcopate, render such a measure, in his judgment, necessary to the good of the Church. The gentlemen voted for to fill this high office, were the Rev. Dr. Wilson, Professor of Systematic Divinity in the General Theological Seminary, and the Rev. Mr. Mead, of Virginia. Neither gentleman having a canonical majority, no nomination was made by the clergy; the Lay Delegates were, therefore, not called upon to vote, and the subject was postponed to the regular convention which will meet next May. The following address, which we copy from the *Church Register*, was delivered at the opening of the Convention, by Bishop White:

ADDRESS of the Right Rev. Bishop White, at the opening of the Special Convention to consider the expediency of electing an assistant Bishop, October, 1826.

Brethren, the members of the Convention of the Diocese, here assembled;

The call of this body, has been in virtue of a power entrusted to your Bishop by the constitution. However unquestionable the right; there is responsibility to public opinion in the exercise of it, in relation to a subject so interesting to the cause of religion within the diocese. The motives to the measure, have been set forth in the communication to the Standing Committee; agreeably to which there issued the summonses by that body to the present meeting. The increase of the duties of the episcopacy; their increasing interference with the parochial duties of the Bishop, and his advance in years, were the reasons submitted to the committee, and should be borne in mind.

Your Bishop in his said communication went no further than an exhibition of what he thought the exigency of the case; leaving all attendant circumstances to be provided for by the Standing Committee, so far as was within their sphere; and beyond this, to the Convention when it should be assembled. On the same principle, whatever might be construed an endeavour to give a direction to your proceedings, has been avoided by him. It is his intention, to persevere in this line of conduct; especially so far as the contrary might have a bearing upon the character or on the qualifications of any individual; until the subject shall be brought before the House of Bishops, by three precedent measures—an election by this body; their testimonial in favour of the person elected, to be individually signed by the greater number of the members; and another testimonial to be individually signed by the greater number of the members of the House of Clerical and Lay deputies of the General

Convention, expected to assemble in this city within a few days, all of which are exacted by the Canons.

The forbearance mentioned has not been owing to indifference to the subject. There are several reasons, which ought to induce the taking of a deep interest in it; and it is in consequence of solicitude felt from the beginning that I proceed to lay before you three points, which have pressed on my mind with especial weight, not as comprehending all the qualifications desirable in the Episcopal character, and perhaps essential to any considerable measure of usefulness in it; but being such, as that deficiency in any one of them, would threaten extreme injury to the church within the diocese.

The point to be first mentioned, and certainly the first in importance, is *piety*, manifested by a long perseverance in the profession of Christian obligation, and by a consistent life and conversation. This is a position so manifestly important, as would excuse from further notice of it; but for the expediency of exhibiting it in such a point of view, as that it may have an especial bearing on the occasion.—For this reason, when the possession of piety is spoken of, it should be understood of that of the heart, so far as can be judged by the conversation and the conduct, coincident with correct views of the gospel dispensation. It sometimes happens that with the first impressions of religion, especially when excited in the course of a life of entire forgetfulness of God, there are awakened sensibilities, which from the want of a proper direction, become the sources of many errors, continuing to be combined with them under the law of association, during the whole of succeeding life. In any professor of Christianity this is to be deplored; in the pastor of a congregation, the mischief is more extensive; and in him who is to preside in a large body of his clerical brethren, there is no knowing to what length the deteriorating influence may reach.—The subject may remind us of what we learn from St. Paul, that with “the gold, the silver, and the precious stones,” of evangelical piety there may be “the wood, the hay, and the stubble,” of matters unauthorized by the word of God. Now whatever tenderness may be due, in consideration of human frailty; yet, if the introduction of such adventitious matters should characterize the bishops of our church; she will no longer be conformed to the pattern of the primitive church, as existing some centuries after the age of the apostles; nor to that model, as cleared of a load of errors, by the reformation; nor to the same as illustrated in the Church of England, by the characters and the writings of a long series of prelates, of other divines, and of not a few of the learned of the laity, extending to the present day.

The next point in contemplation, is the being furnished with such a measure of Theological literature, as may be shown to be called for by the station of a bishop: and when this qualification is mentioned, there should be considered as implied under the term, acquirements not exclusively ecclesiastical, but called for by such as should be so entitled in the strict and proper sense. It is a task of some delicacy, when the matter in question is now presented; since there may seem implied by the speaker, his claiming of what is called for in his successor. The same reserve, may be considered as having been due on the former point. Under that, however, there was considered the saying of St. Paul—“it is a small thing to be judged of man’s judgment.” As to the present point, two answers may be given: *first*, that in proportion to the deficiency of the present bishop, there is the demand for a supply of it in

the choice before you; and *secondly*, that at the period of the former choice, since which forty years have passed away, the extreme destitution of our church, seems to have apologized for a degree of condescension, which would be unjustifiable at the present time; when the person to be elected will have to take his seat, in a body possessed of such a stock of talent, and of acquirement, as would render the want of them in the representative of this diocese, a lessening of its reputation in the estimation of the general union, and after the lapse of some time, and after the subsiding of present impressions, a permanent subject of mortification to all orders of persons within our bounds.

The remaining point, is attachment and conformity to the institutions of our church, in doctrine, in worship, and in ecclesiastical constitution, and government: a sentiment so far from being inconsistent with liberality to forms of profession preferred by our fellow christians of various denominations, that it is the only ground, on which peace and mutual good will between us can be maintained. On this ground, he who addresses you has acted for more than half a century. He thinks that he has found the fruit of it, in the friendships of many wise and pious persons, whose sentiments on some points differ materially from his own; whereas, had their theories been brought into collision in discourses under the same roofs, there is no knowing in what degree there might have been the excitement of unamiable sensations, nor to what extent the consequences might have been injurious.

Thus the subject appears to him, as connected with Christian discretion, and with a view to utility. But it comes under a more serious aspect, when taken up in its relation to the integrity of divine truth. While we believe that the doctrines of grace as contained in our articles, are precisely what were professed by the whole body of professing Christians during the first three centuries, we are not ignorant that at no very long period afterwards, there were engrafted on them speculations, the fruit of misguided ingenuity; that these were cultivated, and enlarged, during the reign of succeeding errors, especially among the subjects of some of the monastical institutions, and maintained their influence in connexion with the same, and that when there was an abandonment of the latter, at the reformation, the others were consummated and fastened on various forms of profession, but not admitted within the authorized institutions of the Church of England.

Besides regard to integrity of Christian faith, the Church lays great stress on the worshipping of God in a prescribed form of prayer. We believe we have inherited this, first from the temple worship divinely instituted; then, from the example of our blessed Lord and his Apostles, who attended the appointed prayers as well of the synagogues as of the temple; and subsequently, from the practice of the primitive church in the best ages; during which, as we conceive, there was no period, when every officiating minister was tolerated in the utterance of the immediate suggestions of his own mind in public prayer; although we do not allege that there was the same form obligatory at all times and in all places.

In addition, we have received the three orders of the ministry, instituted by the Apostles, and universally retained for about 1500 years from the beginning; and while we pass no judgment on what we consider the more modern ministrations of our fellow Christians, we do not think ourselves at liberty to admit them within our pale.

The enumerated particulars have been cherished by us; first, during our dependence on our mother Church of England; and since, from the beginning of our present ecclesiastical organization. Could it be supposed probable, that there will be hereafter a Bishop of this diocese, who shall either openly oppose himself to the recited properties of our communion, or endeavour to undermine them insidiously, and by degrees, heavy will be his responsibility. Should his talents be equal to the meditated undertaking, he may distract and divide the church; but he will not consummate his work; "and the old paths will be still sought" by those who have walked in them, and to whom they have been endeared; and who may, perhaps, by a steady perseverance, regain their rights, after experience of the result, and of a manifestation of the spirit which has produced it.

Of the body now assembled, it is trusted by him who addresses them, that they will not lose sight of the shape, in which the recited points have been brought before them. It has been the disclosing of a solicitude resting on the mind of the speaker, not merely as applicable to the present crisis, but as reaching the concerns of the diocese when his voice will be heard in them no more, and perhaps while it may still be heard either by the failure of a choice at the present meeting, or by the non-compliance with it when made.—Having been so long occupied in sustaining the principles which have been detailed, and being desirous of continuing his testimony, whenever it shall be especially called for, he has conceived of the present as an opportunity not to be unimproved. Could he foresee, that during his episcopacy, either now or at any future time, the stated points will be either dismissed or disregarded, he would make some such request as that of Hagar in the wilderness, in reference to what has been so long an object of his anxieties, of his prayers, and of his exertions: "Let me not see the death of the child."

Brethren; I will no longer detain you from the work for which you are assembled; but shall offer up my silent prayers, that the result may be such, as shall redound to the glory of God, and to the peace and prosperity of the Church. Next to this, it is my desire and my prayer, that your deliberations may be conducted in such a spirit, as would have borne to be laid open to the Searcher of Hearts during that celebration of the eucharistic sacrifice, in which we were occupied in the morning of yesterday.

General Convention.—The General Convention of the Protestant Episcopal Church in the U. S. was held last month in Philadelphia. All the Bishops were present, except Bishop Moore of Virginia, who was detained by sickness, and Clerical and lay Deputies from 15 dioceses. The following sketch of the business transacted by the Convention, is copied from the *Church Register*:

The Rev. Mr. Barlow, of South Carolina, offered to the consideration of the Convention, a plan of a Society for promoting Christian Knowledge, by the publication of books, etc. which was published in our paper some months since, and which excited much debate in the Convention. We believe there was in the minds of the members of the Convention, as far as we could learn their opinions, a general admiration of the benevolent and valuable features of this plan, but it was at the same time considered to be not a proper subject for the operation of the legislative power of the Convention, and the

House of Clerical and Lay deputies passed, by a large majority, a vote to that effect.

The diocese of Mississippi was admitted into union with the Convention, and the Rev. A. A. Muller took his seat as a delegate from that diocese.

A Standing Committee was appointed to procure the correction of any errors in certain editions of the Bible, printed under the operation of the second canon of 1823, and to whom information of such errors may be communicated. We shall publish the names of the members of this committee after the publication of the Journal, the business confided to them being of much importance. A copy of the Standard Bible was ordered to be procured and preserved.

A new selection of Hymns for public worship was adopted, and ordered to be printed, under the direction of the committee who reported them. The revision of the Psalms is referred to the same committee to report to the next Convention. Some changes are to be made in the old Hymns.

A joint Committee of both houses was appointed to revise the canons of the General Convention, and to propose such others as may be needed, with directions to report to the next General Convention.

But the most important subject which came before the Convention, was the following proposition from the House of Bishops for sundry alterations in the Liturgy. The measure was adopted by the House of Clerical and Lay deputies, and according to the Constitution must be communicated to the convention of all the dioceses, and acted on by the next General Convention, when if adopted by that body it becomes a part of the Liturgy. We give the proposal at length, that our readers may have the earliest and best information on this highly important subject. We are not prepared at present, to express any opinion concerning it.

"The House of Bishops propose the following preambles and resolutions to the House of Clerical and Lay Deputies:

The House of Bishops, deeply solicitous to preserve unimpaired the Liturgy of the Church, and yet desirous to remove the reasons alleged, from the supposed length of the service, for the omission of some of its parts, and particularly for the omission of that part of the Communion office, which is commonly called the *Ante-Communion*, do *unanimously* propose to the House of Clerical and Lay Deputies, the following resolutions, to be submitted to the several State Conventions, in order to be acted upon at the next General Convention, agreeably to the VIIIth Article of the Constitution.

1. *Resolved*, That in "The order how the Psalter is appointed to be read," the following be added to the 4th paragraph—"or any other Psalm or Psalms;" so that the whole paragraph will read as follows: "The Minister, instead of reading from the Psalter as divided for daily Morning and Evening Prayer, may read one of the selections set out by this Church, or any other Psalm or Psalms, except on those days on which 'proper Psalms' are appointed."

2. *Resolved*, That in "the order how the rest of the Holy Scripture is appointed to be read," the following be inserted after the 5th paragraph. "The Minister may, at his discretion, instead of the entire Lessons, read suitable portions thereof, not less than 15 verses. And on other days than Sundays and Holy Days, in those places where Morning and Evening Prayer is not daily used, he may read other portions of the Old and New Testament, instead of the prescribed Lessons, it being recommended that, unless circum-

stances render it inexpedient on the stated Prayer Days of Wednesdays and Fridays, the Lessons for those days, or for one of the intervening days be read.

The Bishops, in the use of the office of Confirmation—finding that the preface is frequently not well suited to the age, and character of those who are presented for this holy ordinance, *unanimously* propose the following resolution:—

3. *Resolved*, That after the present preface in the office of Confirmation, the following be inserted, to be used instead of the former, at the discretion of the Bishop. “It appears from Holy Scripture, that the Apostles laid their hands on those who were baptised, and this ordinance styled by the Apostle Paul, the ‘laying on of hands,’ and ranked by him among the principles of the doctrine of Christ, has been retained in the church, under the name of *Confirmation*, and is very convenient and proper to be observed, to the end that persons being sufficiently instructed in what they promised, or what was promised for them in their baptism, and being in other respects duly qualified, may themselves, with their own mouth and consent, openly before the church, ratify and confirm the same, and also promise, that by the grace of God, they will evermore endeavour themselves, faithfully to observe such things as they, by their own confession, have assented unto.”

And to correct the injurious misapprehension, as to the meaning of certain terms, in the first collect in the office of confirmation, the Bishops *unanimously* propose the following resolution:

4. *Resolved*, That after the first collect in the office of Confirmation, the following be inserted, to be used at the discretion of the Bishop, instead of the first collect, “Almighty and everliving God, who hast vouchsafed in baptism, to regenerate these thy servants, by water and the Holy Ghost; thus giving them a title to all the blessings of thy covenant of grace and mercy, in thy Son Jesus Christ; and now dost graciously confirm unto them, ratifying the promises then made, all their holy privileges; grant unto them, we beseech thee O Lord, the renewing of the Holy Ghost; strengthen them with the power of this divine Comforter; and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge, and true godliness, and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.”

And whereas, in the opinion of the Bishops, there is no doubt as to the obligation of Ministers to say, on all Sundays and other Holy days, that part of the Communion office which is commonly called the Ante-Communion, yet as the practice of some of the Clergy is not conformable to this construction of the Rubric on this point, the House of Bishops propose the following resolution:

5. *Resolved*, That the following be adopted as a substitute for the first sentence in the Rubric, immediately after the Communion office:

On all Sundays and other Holy Days, shall be said, all that is appointed at the Communion, unto the end of the Gospel, concluding divine service in all cases when there is a sermon or communion, and when there is not, with the blessing.

The closing scene was worthy of the pencil. It is the practice at the close of the session for the President of the House of Clerical and Lay deputies to leave the chair—the Bishops enter the house, and take seats appropriated to

them, while their President takes the chair and leads the concluding devotions. On this occasion, immediately on the close of the prayers, the venerable Presiding Bishop addressed a few words to the assembled body, in the course of which he mentioned his great gratification, that though some subjects which had come before them were calculated to excite deep feeling, because of their highly interesting character, yet their proceeding had been marked with harmony and the spirit of conciliation. It was touching to the feelings to observe the tall, erect, and venerable figure of this eminent man, now on the verge of fourscore years, as the light fell upon his mild but aged features, thus pouring forth the blessings of his full heart, and terminating the whole scene with his almost patriarchal blessing. For forty years, and since its first organization, has he been a member, and most of the time President of the House of Bishops, and in no instance has he been absent from his place. May he be long spared to be the ornament of the Church, and to enjoy the affections of the wide circle by whom he is known only to be respected and loved.

TURKEY.—*Interdiction of the Scriptures.*—The following is the Pastoral of the Romish Patriarch of Constantinople, against the Bible:—*Church Register.*

Vicenzo Coressi, by the Grace of God and of the Apostolic See, Archbishop of Sardinia, Vicar Apostolic in the Patriarchate of Constantinople:

We have heard with the greatest satisfaction, the manner in which our faithful people have with submissive obedience brought to their Priests and Confessors, the books prohibited by the Holy See, which are disseminating among them by persons of alien (esterne) communions.

In thus obeying, oh! ye children blessed in Christ, the orders of Holy mother the Roman Catholic Apostolic Church, you will preserve yourselves in the integrity of your divine faith, and in your relationship to God, whom none can have for his Father, unless he shall have the Church for his Mother;—“*Nemo potest habere Deum patrem, qui non habet Ecclesiam matrem.*”—(S. Cyprianus.)

But, for as much as it is possible, that some among you may not yet have brought these Biblical works to his Priest or spiritual guide, in order that by them they may be transmitted to us as the law directs; we therefore, advertise each and all, who retain Bible works, that they do transmit them to us within the period of eight days, “*a die publicationis,*” at the expiration of which, we pronounce all those who, acting in disobedience to us, shall not have delivered them up, to incur forthwith the excommunication fulminated by Pope Leo XII. now happily reigning.

Moreover, we warn, under penalty of excommunication reserved to the Pope, each and all of our flock, who possess other prohibited books, without license obtained from the Holy See, that they do bring them to us within the above named period of days, in order that we may commit them to the flames, which are alone fit for such infectious and pestilential works that taint and corrupt the world.

Finally, We enjoin upon all our priests, Missionaries and Confessors, that in the confessional they do question their penitents, whether they at any time

possess such books, and they give not absolution unless the books be first delivered up to us.

We conclude, beloved children in Christ, this present mandate, with the very exhortation given by the great Apostle St. Paul to the faithful in his day, "Be not led about with various and strange doctrines;" give no heed to Catholic writers, who, after having left the Holy Catholic Church, their legitimate mother, through their own errors, have fallen into ten thousand others; Erraverunt ab utero, locuti sunt falsa, Psalm 48, 3: and instead of amending their ways and returning to the bosom of her who truly, with extended arms, awaits them, they endeavour rather to draw you also aside in their wandering by means of their seductive works. But do you refrain yourselves from them, and "obey your superiors, and be subject to them, for they watch for your salvation, as those who must give an account of your souls; that they may rule with joy, and not with grief, for to grieve them is not profitable to you." St. Paul ad Hebreos, Ch. 13.

Given in Pera of Constantinople, from our residence of the Most Holy Trinity, 19th of May, 1826.

V. CORRESSI, *Archbishop, &c.*

ANTONIO BAROZZI, *Chancellor.*

Egyptian Antiquity.—Chevalier Drovetti has presented to the King of France a remarkable monument of antiquity, which he found at Sais in Egypt. It consists of a single piece of rose-coloured granite, 8 feet 3 inches (French) in height, 5 feet 1 inch in breadth, and 4 feet 8 inches in depth. The sides are all ornamented with hieroglyphics, which M. Champollion Figeac expounds to mean: 1. That this stone was dedicated to Neith, the tutelar goddess of the city of Sais. 2. That in the niche or opening in the front of this sanctuary, was encaged and fed her living symbol, a vulture. 3. That the stone was consecrated by the King Amosis, Net-Se, the son of Neith, who is the Amasis of the 26th Egyptian dynasty, a native of Sais, and the same who, after a reign of forty years, was vanquished by Cambyses. This makes the date of the monument between 530 and 570 years before the Christian era.

Jews Society.—In Strazelo, Prussia, the magistrates sent a paper among the Jews of the place, to ask them whether they would allow a Missionary to preach to them in their Synagogues, and if they did, to write their names. All the Jews of the place, without one exception, signed the paper; and the Christian Missionary, in his clerical robes, preached to them one hour and a half in the synagogue, from the place where they are accustomed to read the law.

Splendid present.—A most superb *Church Organ* has been brought out in the ship Hudson, arrived at New-York from London, as a present from Lady Ross, to the Episcopal Theological Seminary in Ohio, founded by the Right Rev. Bishop Chase.—*N. Y. Religious Chron.*

Protestant Church at Naples.—A Protestant Church has been recently formed in the city of Naples. Divine service is performed in the house of the

Prussian Minister. Two Clergymen preach alternately every Sunday, one in French and the other in German.

Union of the Episcopal and Presbyterian Churches in Ireland.—Some efforts are now making in various newspapers and pamphlets, to unite the Protestant Episcopal and Presbyterian Churches in Ireland. The *Christian Examiner* of October last, speaking of this union, says: "It might be accomplished, we trust, without the Churchman surrendering the form or the essence of that government which is endeared to his associations, and revered by his reason; and it might be accomplished, while the Presbyterian preserved all that was really valuable in his own system, confirmed and rendered stable by the muniments of the establishment." The *Church Register* has some interesting papers on this subject.

The Rev. William H. Wilmer, Rector of St. Paul's Church, Alexandria, has been elected President of William and Mary College, Virginia, and Professor of Moral Philosophy in the same.

OBITUARY.

DIED, on the 31st October, 1826, Miss JANE WILSON BOWEN, eldest daughter of the Right Rev. Dr. Bowen, Bishop of the Protestant Episcopal Church in this Diocese, aged 19 years, 2 months, and 24 days. At the time of her death, her father had left the State to attend the duties of the General Convention to be held in Philadelphia. And on Friday, the 1st inst. JOHN BLAKE BOWEN, the only son of the Bishop, a very interesting and promising youth, aged 15 years and one month. He was in perfect health when his eldest sister was interred, and survived her but one month.

Died, at Warrenton, N. C. Oct. 27, 1826, the Rev. C. C. BRAINERD, Rector of the Episcopal Church at that place, and Junior Principal of the Female Academy.

Died, at Philadelphia, on the 17th Nov. last, Mrs. MARY BRONSON, daughter of Bishop White of Pennsylvania, in the 50th year of her age, after an illness of three days.



EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Ravenscroft, Bishop of the Protestant Episcopal Church in North-Carolina. On Sunday, October 8, 1826, in Christ Church, Raleigh, George W. Freeman was admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Hobart, Bishop of the P. E. Church in New-York. On Tuesday, October 17, 1826, in Trinity Church, New-York, the Rev. William W. Bostwick, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. Brownell, Bishop of the Protestant Episcopal Church in Connecticut. On Sunday, October 29, 1826, in Grace Church, Hamden, the Rev.

William T. Potter, Deacon, was admitted to the Holy Order of Priests.

CALENDAR FOR DECEMBER.

3. Advent Sunday.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. } Ember Days.
23. } Ember Days.
24. Fourth Sunday in Advent.
25. Christmas Day.
26. St. Stephen's Day.
27. St. John the Evangelist's Day.
28. The Innocents Day.
31. First Sunday after Christmas.

END OF THE THIRD VOLUME.